

# 2000 Years of Marriage and Divorce.

By Magnus Hirschfeld, M. D.

**Monogamy the Legitimate Outcome of Love.**

**When Marriage Is a Crime.**

**Man's False Claims.**

## YOUNG MEN WHO TREAT THE TOWN'S SICK AT THE CITY HOSPITAL.

WRITTEN FOR THE SUNDAY REPUBLIC.

The service of this year's corps of junior physicians at the City Hospital is nearly one-half completed. That some memento might remain to them when their term of service is over at the city institution, a collection of the photographs of the entire medical staff of the hospital was gathered by the young doctors.

The central five figures of the group are the physicians who are paid for their services. They are the superintendent, his assistant, and the three senior assistants. All others are portraits of the junior physicians, or "interns."

These young men are recent graduates from the various medical colleges of the city. They give their services to the city

in return for the experience they derive. Their work is a continuance of their education. Yet there is much competition each year for the twenty places which they fill. The work is considered in medical circles to be worth five years of practice to a young doctor, and, after emerging from it, he is thought competent to handle any emergency case which may come to his hand.

The examinations which applicants for positions upon the staff of City Hospital physicians must undergo are very strict,

and the circumstances surrounding them are such as to make it a certainty that favoritism plays no part in the result. Applications are made to the Health Commissioner, and none but recent graduates of a local medical college are eligible. When a young doctor makes his application he turns in a sealed envelope, in which is his non-descript examination. Each paper is signed by the assumed name. No examiner knows the identity of the candidate. Announcements are made by the assumed names, and under

these the successful doctors report for duty. Twenty are assigned to the City Hospital. Each is given a division, and is responsible for all patients in his division. When a case presents unusual or puzzling symptoms the interne in charge calls the attention of a senior assistant, with whom a consultation is held as to the course to pursue. Each in turn must serve as officer of the day. This is in addition to the routine duties. They are required to work faithfully and steadily. But, despite that, they get no compensation for their labors. They consider the training sufficient pay.

WRITTEN FOR THE SUNDAY REPUBLIC.

Voluntary, lifelong monogamy was widely in vogue even before Christianity stamped the custom with the dignity of a sacrament.

The first Christians were exceedingly poor people; they believed firmly in the story of Adam and Eve and in hereditary sin. Christ had been a bachelor and St. Paul had written to the Corinthians chapter xii, 27, "Art thou loosed from a wife? seek not a wife," and again verse 28, "who loveth his daughter in marriage loveth well; but he that loveth her not in marriage loveth better." Moreover, the number of males and females in the early Christian communities about balanced each other, yet all this wouldn't have sufficed for the dogmatic sanction of one-woman-and-one-man marriages, if true love in itself possessed not an outspoken tendency for individualization for permanence. I am speaking of true love, not of mere love of sex. There is a great difference between them, and the streets of our great cities are witnesses that one may exist independently of the other.

### Selection.

Love, as we encounter it in actual life, is either love of sex, love of type, or love of individual. Love of type seems to predominate. Men and women love either brunette or blond opposites, either fools, fiends, serious and wise men, or such that stand midway between good sense and stupidity.

The passion for sex is rarely as common as we are led to believe. It is a commoner tendency of every woman to select, without distinction, or women to have similar feelings toward men in general without distinction. Most people's sympathies go out to a certain group of persons; the mate they would select must belong to a certain type, must have certain earmarks.

Millions never learn the meaning of individual love; a few experience it after they are married. Individual love is that powerful, never-satisfied, ready-for-sacrifice sentiment for a distinct personality whom to possess, or not to possess, means life or death to the lover. It is that semimystical passion to behold the beloved, which we call longing, that exorcises for the possession of the beloved person, which masquerades under the name of jealousy. Unions of the kind are naturally conservative. Change of fortune, increasing age, children, duties, sorrow—all have a tendency to increase such love, to strengthen the feelings of one for the other, to fixate the identity of sentiment and mode of thought in the two individuals.

Some 2000 years ago, when the commercial interests of our days were practically unknown in the greater part of the world, such unions must have been more plentiful than nowadays. The institution of monogamy was its legitimate outcome.

No Equality for Women. At the period when Christianity raised monogamy to the dignity of a sacrament, the chances for releasing women from the yoke of servitude were most opportune. If her natural rights to equality, her faculties for emancipation and improvement had then been recognized, the Nineteenth Century philosopher Nietzsche, who recently ended in a madhouse, would not have dared to say, some few years ago: "Man must look upon woman as a piece of property that bears watching, as a thing predestined to enter to his pleasure, as it may attain perfection only through him, with him and on account of him."

But Christian love, love of humanity, halted before her who is nearest to man. Study history, women, and learn that the more woman and the less "man" you were in days gone by the more slavish your position in society! Your present independence, your happiness in the married state is a result of your economic advancement.

Elements of Monogamy. Monogamy, then, is the product of two equally important elements—love, which, according to Plato, is nothing more than a desire for the closest possible union with the beloved individual, and economic, apportioning the rights and duties between the contracting parties and their issue. The economic element presupposes the natural love. One was begotten by the head, the other by the heart of man. Love is the mother of good citizens; economy is the basis of social order. As the elements assimilate only under the pressure of a higher temperature, so marriage can ennoble only those who enter it with love in their hearts. Marriages of convenience are a sin against nature and a crime.

In the beginning all children were what



MISS NETHERSOLE'S LATEST PICTURE  
(Photograph by Rockwood, New York.)

would now be called illegitimate, and one thought no more of despising a girl for being a mother than of hating a plant for flowering. Things remained that way until food became scarce. Then, as the task of providing for her young fell to the mother, she naturally demanded to know of her prospective lover whether he had the means to support a family. Many replied in the affirmative, but afterwards refused to assist the mother of this children. To forestall such recalcitrant matrimony was invented.

The first marriage doubtless occurred at the period when the initial claim to individual property was made. Marriage, a settled condition, the right to inherit, etc., are indissolubly connected, yet the mother remained the natural nucleus of the family. Her rights to the child were indisputable; it belonged to her first and all the time, and from her it derived its name. This matriarchy prevailed for many thousand years, up to the time when the ancient states, of which we know most sprang into existence.

It proves, according to Girard-Toulon, Bachofen, Lubbock and other investigators, that man's alleged right to be regarded as the head of the family is not based on his strength at all, but on his economic preponderance as the owner of homestead and acre.

### Man as Arbitrator of Morals.

Man's rule and his assumption of the position of arbitrator of morals date from the period when the peoples of the earth gave up nomadic life and settled down; when men became tillers of the soil, hunters, warriors; when women began to take upon themselves "domestic" duties.

Before that men and women met on equal grounds and married in accordance with their individual likes and dislikes. But the man-settler wouldn't allow this state of things to exist any longer; he was impatient

to see the opportunities for marriage open to all. He chose to acquire his fabled companions by purchase, exchange, capture. The wedding trip of the day is but a reminiscence of the woman-stealing expeditions of those times.

### Woman a Chattel.

Gradually woman became her husband's property; in some countries man-made laws even allowed him to kill his wife. He alone was "manly"; that is, a human being; women and children were his servants, for family implies servitude, as the word "family" derived therefrom, proves.

Yet it cost money to keep women and children, and the more there were the greater the expense. Besides, the number of human beings constantly increased, while the means for satisfying one's hunger and necessities grew less. The upshot of it all was that the overwhelming majority of men couldn't afford to have more than one wife. One wife was the rule, whether the Legislature punished polygamy or licensed man to keep a harem. The Turkey of our days furnishes an illustration of the above. Though the Koran permits the faithful to marry from one to seven wives, and to keep unlimited slaves besides, not one in a thousand Turks is a polygamist in fact. Polygamy is essentially the privilege of the rich and well-to-do.

### Love Conquered by Economical Considerations.

To return to the original cause of monogamy—individual love. Who will deny that, as a general thing, it has and always had to take a back seat in the face of economic considerations? If we believe history, if we believe our own eyes, men and women have married and marry right along without love for the partner chosen, often even without love for sex. Love matches were, and are, so rare that the romancers of old, and the newspapers of to-day, comment on such that do occur. And human beings striving for existence are growing more numerous all the time. Millions of men can't feed a woman and children, can't even feed themselves; others have enough money for bread, but not enough for the luxuries that are necessities nowadays.

### Man-Made Morals Again.

Therefore man decided long ago that he can get along without marriage and invented an elastic code of morals for himself that, while an insult to women, suits his assumption. As to the opposite sex, he decreed that marriage is its true destination; that a woman is nothing, or worse, if not a wife.

And so it came to pass that fathers, if they desired to marry off their girls, had to go without the customary price, and, finally, had to pay a bonus to get rid of them. That bonus is our modern marriage portion, or "dowry."

Yet the supply of daughters is increasing steadily. European fathers now have to outfit each other to obtain candidates for matrimony. On the Continent a lawyer of reputation costs \$25,000; a physician \$20,000; a romance writer or a poet of renown \$15,000; a journalist \$8,000; a mere reporter \$2,000 and an ordinary merchant from \$500 to \$1,000.

### Marriage Worth More to Woman Than to Man.

All of which indicates that the institute of matrimony is held to be worth more to woman than to man.

And this is no mere supposition, either. Many a girl, though envying her married friends and blessed with the beautiful instinct of motherhood, has enough courage to reject one, two, three men, even, who propose marriage to her, but father, mother, cousins and aunts then advance persuasive arguments; they worry, advise and threaten until the girl says "yes," afterwards without knowing what she is doing, for men and women in society assume toward each other such unnatural poses that one sex doesn't know what to think of the other.

Yet do not misunderstand me. While I insist that marriage, to be happy, must be based on love, I do not deny that a proper economic arrangement is less essential. Sensible Marriages and Criminal Marriages.

Those "reasonable marriages" of which we hear so much nowadays are directly opposed to the law of selection—it isn't enough for man "to settle down" and for woman "to have a home." Every creature likes to mate

with a fellow-creature somewhat above its own level, yet among men and women thousands marry into families marked by the faint of insanity. They would despise a cousin or father-in-law, of course, but an idiot or maniac is not to be minded.

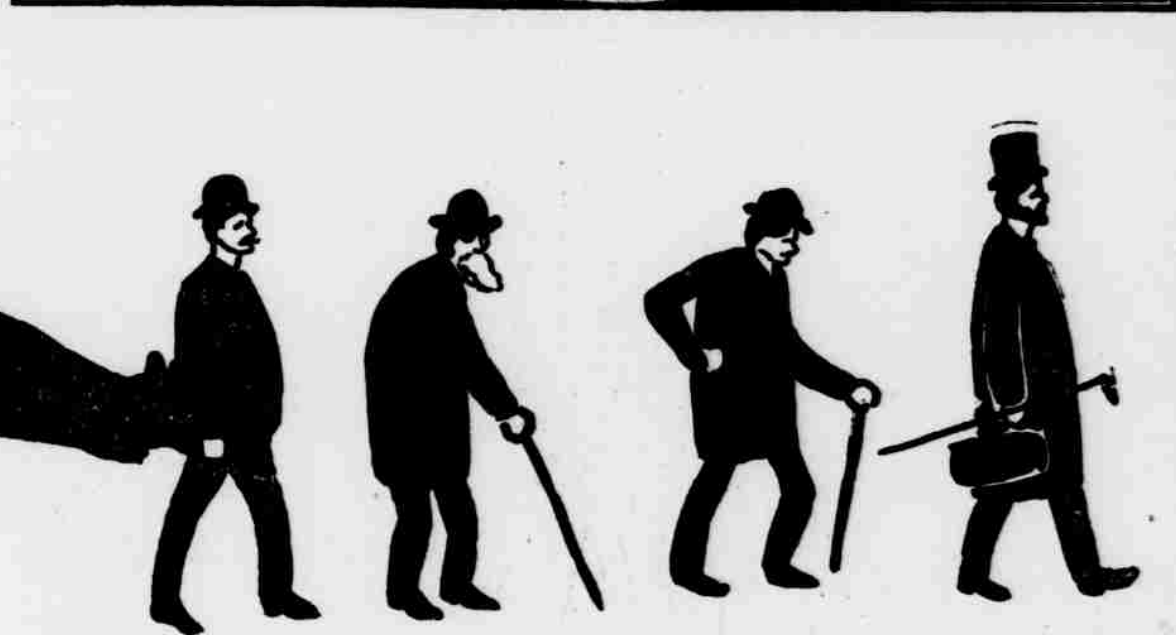
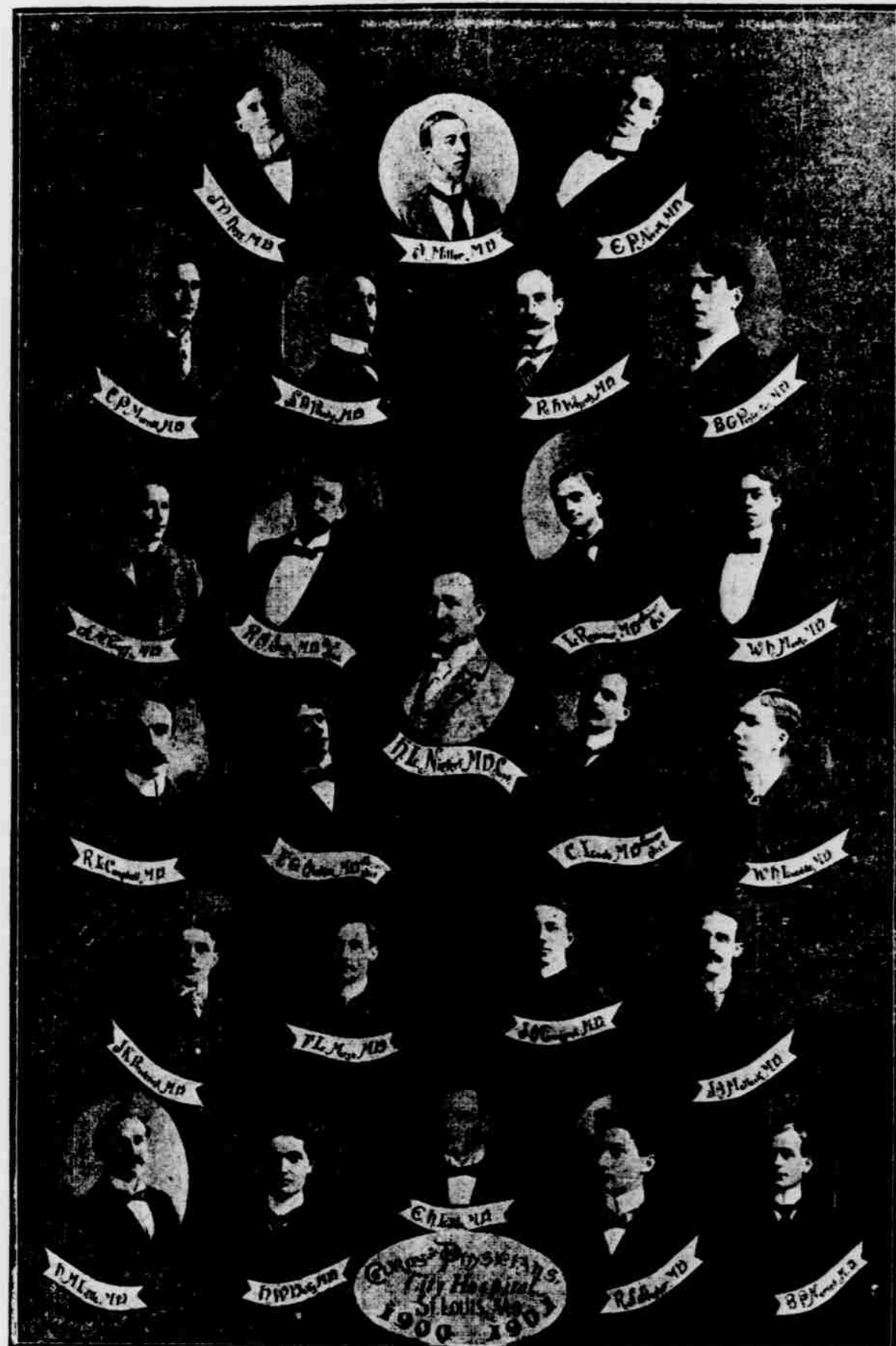
Let me tell these people, from the physician's standpoint, that every man or girl who weds a person of mental and physical attractiveness is a patriot. In all probability

their union will be blessed with sound, sane, fine-looking children, who are a credit to the State and society. The man or girl, on the other hand, who sacrifices beauty and sanity to fortune, or marries a sickly, morbid person, is responsible for a race of degenerates and should stand in awe of his or her own grandchildren. There is a criminal marriage; it begets crime.

We physicians know best that the great



MILDRED, Four-Year-Old Daughter of Mr. and Mrs. H. Uthoff, 3554 California Avenue.



majority of marriages are unhappy. Nothing that man can offer to woman makes up for the love withheld from her. A brilliant girl that lacks human sympathy can be but a detestable blue-stocking in her husband's eyes. Some times such couples maintain what is called "a good front." The world knows nothing of their quarrels or their intolerable indifference toward each other, but the family physician hears their complaints from one year's end to the other. At the same time numerous loveless marriages turn out happy, provided economic conditions favor such a state of things. In the course of time man and wife get used to each other, rub off their edges and become comrades.

### Divorce Often Desirable.

Yet, in the majority of cases, divorce is more desirable than a continuance of marital relations productive only of contempt, open or covert quarrels, "scenes" and maltreatment, physical or mental. More's the pity, that in nine out of ten countries one can obtain divorce only at the cost of crime. There was once a legislator who had experienced all the pangs and disappointments of unhappy married life in his own body—Frederick the Great. He was of opinion that the law must follow nature—that the law must never attempt to throttle nature. And he adorned the Prussian code by that humane, sensible and sane paragraph: "Incompatibility of temper, is sufficient in several American States—the new German code doesn't recognize it."

What will be the consequence in Germany—what is the consequence in the State of New York, for instance? Men and women have to become moral felons before they can hope to extricate themselves from an intolerable and unhealthy position. And think of the poor children suffering under the lash of their parents' discontentedness or hatred!

### Stringent Divorce Laws Obstacles to Marriage.

Under these circumstances man calculates that if he remains a bachelor he will never be so happy as if married, but, on the other hand, he can never be so unhappy as when indissolubly joined to an unloved and otherwise undesirable woman.

As a matter of fact, the true philosopher seldom marries. Descartes, Spinoza, Leibnitz, Kant were bachelors. Democritus married a dwarf of a woman, as he preferred his trouble in homeopathic doses. Every child pities Socrates.

Instead of making divorce laws more stringent, as the Germans have done, abolish those conditions that generate crime, if not for the sake of "giddy" men and women, do it for the sake of innocent children!

The majority of modern marriages are opposed to nature. Don't throttle nature to make them permanent.

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### BARRY'S MONUMENT.

From the Youth's Companion. "BARRY," the most famous of the dogs attached to the hospice of St. Bernard, is dead, and the manner of his taking off was peculiarly sad. He had bounded toward a distressed traveler, open-mouthed, after the manner of his kind when heated or after prolonged exertion, and the man, mistakingly alarmed at his aspect, killed him.

He had, during his existence of ten years, rescued forty lives from imminent death, and one incident in his career is especially memorable.

In one of his life-saving expeditions, he discovered a little boy, senseless in the snow, and fast succumbing to that fatal slumber which precedes death. He licked the face and hands of the child till he had warmed him into consciousness. Then, crouching, he in dumbly eloquent ways, induced him to mount, and thus seated, the hospitable welcome and succor of the monastery were happily reached.

Barry is to have a monument erected to his memory, and there are many who commemorate far less worthy humanity's regard than him.

### GLADSTONE IN GREECE.

Mr. Gladstone's memory is being perpetuated outside of the British Isles. A statue to his memory has been unveiled in front of the Athens University in the presence of the King of Greece, Prince Nicholas, the Cabinet Ministers and the municipal authorities. The president of the university delivered an address, in which he alluded to the great service that Mr. Gladstone rendered to the cause of Hellenism, and referred to his eminence as a Greek scholar.



MISS GERTRUDE MURIEL MAY of No 5263 Vernon avenue, who will study with Lechitsky in Europe next Spring. Miss May is one of Prof. Robyn's most promising scholars.